THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*"—MARK 1: 15.

No. 3, Vol. LXVII. Thursday, January 19, 1905. Price One Penny.

JOSEPH SMITH THE PROPHET.

A REVIEW OF HIS LIFE AND WORKS, BY ELDER MATTHIAS F. COWLEY, OF THE QUORUM OF THE TWELVE.

THE British mission is one of the oldest and probably the most productive in the Church, which has continued without cessation since its inception by President Heber C. Kimball and associates over sixty-seven years ago. It must be pleasant to the Saints of the British Isles to remember that their great mission was established by direct revelation, under the administration of the Prophet Joseph Smith, and they must have great joy in celebrating each anniversary of his birthday. The name of Joseph Smith should be held in the highest esteem and perpetuated in every household of Saints to the latest generations of time and throughout eternity. It is a peculiar trait of fallen humanity, encouraged by the powers of darkness, to pass by and treat with indifference the providences of God and the manifestations of His power to us through His contemporary servants, while they sing the praises of His Prophets and profess faith in the miracles of those who lived and labored and died in the centuries of long ago.

Of the life of Joseph Smith, we reaffirm the statement made of him in the account of his martyrdom in paragraph three, sec. 135 of the Doc. and Cov., as follows: "Joseph Smith the Prophet and Seer of the Lord has done more (save Jesus only) for the salvation of men in this world than any other man that ever lived in it."

Let us briefly review a few important events of his life. Before he was

fifteen years of age he became as thoroughly a witness of the existence and personality of God the Eternal Father and Jesus Christ, His Son, as any prophet who ever lived. He saw Them face to face. He knelt in Their presence, and beheld Their glory. He heard Their voices, for They spoke to him and gave him commandments. He therefore became an unimpeachable witness for God and the Redeemer against all the shallow theories of the religious world or the vain philosophy and presumptuous argument of the infidel and the agnostic. This event occurred in the spring of 1820. In September of 1823, before he was yet eighteen years of age, he received the ministration of an holy angel. By the several visitations of this holy messenger, he learned of the existence of still another witness for God, namely the inspired record of His dealings with the ancient inhabitants of America—the sacred plates of the Book of Mormon. During the succeeding four years, Joseph was instructed by this angel and became prepared to receive these sacred plates and publish their contents to the world. While still less than twenty-two years of age, on the 22nd of September, 1827, the Prophet Joseph received from the hands of the Angel Moroni, their ancient custodian, this divine record, with the Urim and Thummim, by the aid of which he was to translate the record by the gift and power of God.

In 1829, at the age of twenty-four, he had finished the translation, and published to the world the first edition of the Book of Mormon.

This sacred volume is the only true history now extant of the origin, civilization and growth, as well as the decline, fall, and future destiny of the aborigines of the western continent and their descendants.

This book has been published in about twelve different languages, and will yet go to every nation, kindred, tongue, and people in their own tongue as predicted by the Prophet Joseph Smith.

We may add here that through the Book of Mormon and other revelations to this great Prophet, we learn that the Redeemer of the world, subsequent to His resurrection, and after His visit to the tribe of Joseph, went to the ten lost tribes of Israel and organized His Church among them, after the same pattern as He had done at Jerusalem and on the western hemisphere.

Their Prophets and Apostles received and wrote the revelations of God which were to them the scriptures of divine truth, even as the Bible was to the Jews, and the Book of Mormon to the house of Joseph.

In the due time of the Lord this sacred record of the ten tribes, with other divine writings, will be presented to the world, with the Bible and Book of Mormon, the Doctrine and Covenants, and Pearl of Great Price, and will constitute the combined witnesses for God of the whole house of Israel. They will agree in history, prophecy, doctrine, and the declaration of the divine purpose concerning the redemption of the earth and the salvation of the human family. They will agree in one "that there may be one fold and one shepherd," even as there is one Lord, one faith, and one baptism, one God and Father of all."

On May 15th, 1829, John the Baptist, the resurrected messenger of the Lord Jesus Christ, appeared to Joseph Smith and Oliver Cowdery. He laid His hands upon their heads and ordained them to the Aaronic Priesthood. He gave to Joseph Smith the keys of the Levitical Priesthood by the authority

of which repentance and the remission of sins through the waters of baptism was once more proclaimed by divine appointment to the nations of the earth.

But this was not all. The birth of the spirit must follow the baptism of the water, according to the words of the Redeemer. The Gospel in all its fulness must be declared anew as a "witness to all the world before the end should come"; and so, quickly following this event came the ancient Apostles, Peter, James, and John, who received from Jesus the keys of the Kingdom of God. These they conferred upon the Prophet Joseph Smith.

On the sixth of April, 1830, these glorious events culminated in the organization of the Church of Jesus Christ of Latter-day Saints. This great event, preceded by the many ministrations of the Lord and His holy angels, was accomplished through this youthful Prophet before he was twenty-five years of age. From the inception of the Church to the time of his martyrdom was only a little more than fourteen years; yet in that short period of time the Lord through him perfected the organization of the Church, and made known to the Church by revelation every key and principle essential to meet every growing demand of the Church, though its numbers should be counted by the millions, and its organization cover the earth as "the waters cover the mighty deep." In the growth of this mighty work Joseph was commanded to build holy temples. In the temple at Kirtland, Ohio, he with others received the visitation of the Savior, and many of the ancient Prophets.

On the 3rd of April, 1836, Moses the Prophet appeared in the Kirtland Temple and delivered unto Joseph the keys of the gathering of scattered Israel "from the four parts of the earth, and the leading of the ten tribes from the land of the north. After this Elias appeared and committed the dispensation of the Gospel of Abraham saying that in us and our seed all generations after us should be blessed. After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death stood before us and said, Behold the time has fully come which was spoken of by the mouth of Malachi testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands and by this ye may know that the great and dreadful day of the Lord is near even at your doors" (Doc. and Cov. cx: 11-16.) All other keys pertaining to the Gospel and Kingdom of God were delivered to the Prophet Joseph Smith by the ancient worthies, who held them in former times.

The dispensation of the fulness of times is referred to by the Apostle Paul in Ephesians i: 10, as follows: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." In other words, the dispensation of the fullness of times necessarily involves the possession of every gift and blessing, every principle and power, every key and measure of authority which has ever been held by any and all other dispensations of the Gospel combined.

Of these dispensations the Prophet Joseph says: "Neither can they nor we be made perfect without those who have died in the Gospel also;" (Adam,

Moses, Elias, Elijah, and all others who delivered the keys of this dispensation to the Prophet Joseph Smith died in the Gospel, or were translated without tasting death), "for it is necessary in the ushering in of the dispensation of the fulness of times; which dispensation is now beginning to usher in, that a whole and complete, a perfect union, and welding together of dispensations and keys and powers and glories, should take place and be revealed from the days of Adam to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed to babes and sucklings in this the dispensation of the fulness of times." (Doc. and Cov. cxxviii: 18.) In receiving the keys of this dispensation, Joseph heard the voice of God at sundry times and in divers places, and received the visitation of the Savior on several occasions. He also received the ministration of the ancient patriarchs and prophets from Michael or Adam down to the present time, concerning which he says, "all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their Priesthood; giving line upon line, precept upon precept; here a little, and there a little—giving us consolation by holding forth that which is to come, confirming our hope." (Doc. and Cov. cxxviii: 21.)

Now, we ask, in view of the greatness and grandeur and fulness of such a dispensation, who could be its head and hold all its keys of power and salvation to the living and the dead, without being the greatest of Prophets (save Jesus only) who ever lived?

Joseph Smith was martyred on June 27th, 1844, at the age of thirty-eight years, six months, and four days. This was twenty-four years from the time of his first vision, and only fourteen years subsequent to the organization of the Church; and yet in these few years so full of trial, tribulation, and suffering, he received all these keys by the ministration of God and holy angels he published to the world the Book of Mormon, he translated by the gift and power of God much of the Old and New Testament of our Lord and Savior Jesus Christ. By the same power he translated some of the writings of Abraham from the catacombs of Egypt. He received from God more than one hundred and thirty revelations for the building up and government of the Church of Christ in the last days. They are published in the Book of Doctrine and Covenants; these revelations contain principles of the most sublime character relating to the past, present, and future.

Could they be applied to the nations of the earth, they would heal mankind of every evil, whether of a religious, political, financial, social or scientific nature, and prepare the world for the reign of righteousness and peace.

[TO BE CONTINUED.]

THE GOSPEL IN THE SOUTHERN STATES.

It has been my lot, for some little time past, to labor in the missionary field known as the Southern States mission. It is probably the oldest mission in the United States, and perhaps, in the Church. Many of the prominent men who stood with the Prophet Joseph labored and bore their testimony in this mission field. A great many people have joined the Church in this

section. Large numbers have emigrated to Zion; and the fathers and mothers, the grandfathers and the grandmothers of many of the youth of Zion to-day were found by the Gospel in the sunny south. In no place upon this earth can a more hospitable and a kinder people be found. During my stay there, thirteen hundred Elders have labored in the south. They have taken their grips and gone out among the people, and lived where night overtook them. They would go to a house where they could see it was washday; they would walk boldly up and tell the folks that they were ministers of the Gospel, traveling without purse or scrip, and preaching the Gospel as Christ commanded it should be taught, and then humbly ask if they would wash some linen for them. In this way they got their laundry done. At the time we had five hundred Elders in the field, it was remarkable how few of them had to sleep out in the woods. Whether the people belonged to the Church or not, they would entertain and feed the Elders. And God will bless all, whether in His Church or not, who entertain His servants. The people of the south are the religious people of the United States. They love to hear preaching. They read the Bible. There is less of fashion and less of a desire to go and show new bonnets and diamonds in the churches of the south than those of the north. They are a God-fearing and God-loving people. While their prejudices are very strong, their love is strong also.

At present, we have less than a hundred and seventy-five Elders in the field; and if we were to release all who had been there for two years we would have less than a hundred and twenty-five, where we once had about five hundred. While we have between eight and nine thousand Saints in this mission, they are so badly scattered that it seems almost impossible to get enough of them together to maintain one healthy branch of the Church. Some months we baptize eighty or ninety new converts. When I left we could not fill the calls made of us to go and preach the Gospel and to baptize people who had been converted and were ready for baptism. We do not want our friends to think that "Mormonism" is losing ground in the Southern States. There seems to be awakening in the hearts of the people a desire to know God's will, and our Elders find plenty of opportunity to preach the Gospel; and the more persecution and opposition, the more opportunities we have for preaching. Our Elders are faithful and energetic.—PRESIDENT BEN E. RICH, at the October conference.

GOD KNOWS BEST.

If we could push ajar the gates of life
  And stand within, and all God's workings see,
We could interpret all this doubt and strife,
  And for each mystery, find there the key.
But not to-day. Then rest content, poor heart,
  God's plans, like lilies pure and white, unfold,
We must not tear the close shut leaves apart;
  Time will reveal the calyxes of gold.
And if, through patient toil we reach the land
  Where tired feet, with sandals loosed, may rest,
Where we shall clearly know and understand,
  I think that we shall say—God knew the best.

PRESIDENT JOHN R. WINDER.

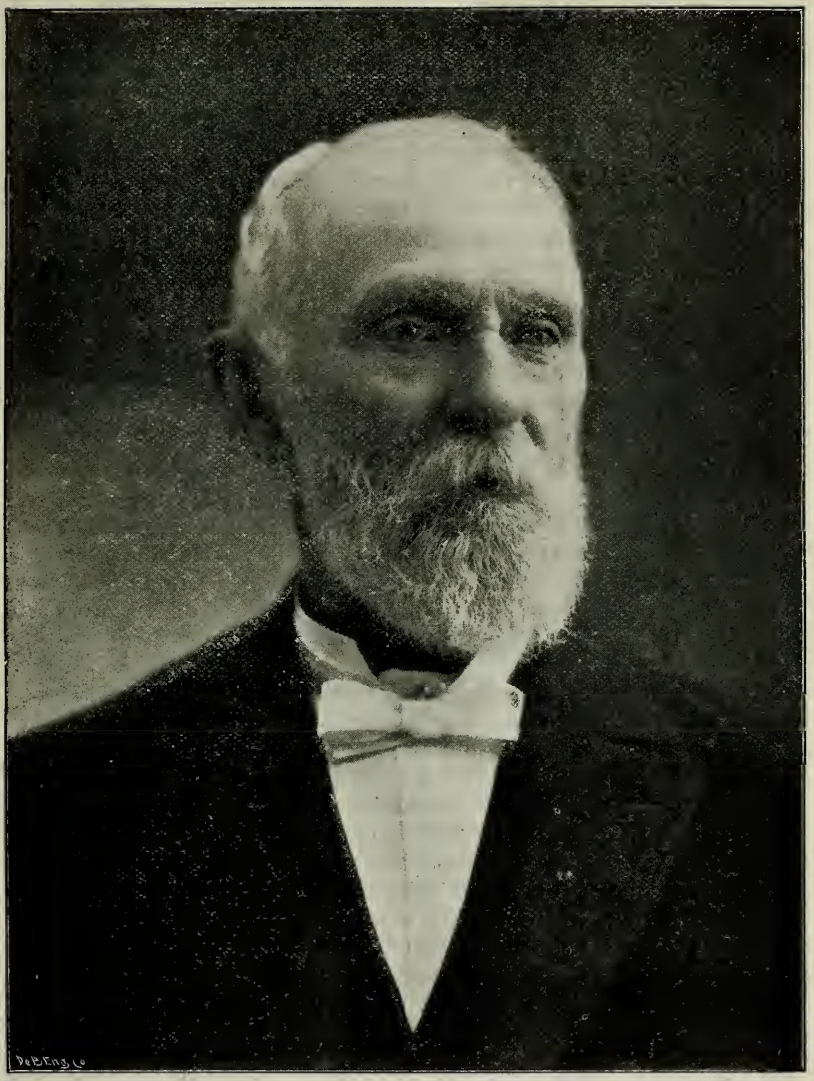
JOHN REX WINDER, First Counselor to President Joseph F. Smith, was born at Biddenden, county of Kent, England, December 11, 1821. When about twenty years of age he went to London, where he obtained a situation in a West End shoe store. About the year 1843, having married, he moved to Liverpool. One day in July, 1848, while at his place of business, he picked up a small piece of paper, a fragment of a torn-up letter, on which were written the words "Latter-day Saints." He wondered what it meant, for he had never seen or heard the name before. Asking one of the clerks about it, he was told that there was a Church in America by that name, and that they were called "Mormons." He was informed that there was a branch in Liverpool, which held its meetings in the Music Hall, Bold Street.

He went to the "Mormon" meeting, creeping up a back stairway and peeping through the banisters. Elder Orson Spencer was speaking on the first principles of the Gospel, and it seemed to the young man that the preacher was talking directly to him. He examined into the principles taught, and soon became convinced of their truth. He was baptized September 20, 1848, and soon after his wife also joined the Church. In February, 1853, he with his wife and three children embarked from Liverpool to America. About ten days out, smallpox broke out on board and Brother Winder contracted the disease. A small house was built on deck where the patients were quarantined. A young brother lying next to Elder Winder died and was buried at sea, the sailors intimating that Elder Winder would be next. However, he had faith that he would live and get to Zion, which he did, traveling by way of New Orleans and St. Louis, and arriving in Salt Lake City, October 10, 1853.

Brother Winder took an active part in the defense of the Saints during the so-called Echo Canyon war, when the United States troops were sent against the people of Utah. For many years he was closely associated with public affairs of the city and state. April 25, 1877, he was set apart as second counselor to Presiding Bishop William B. Preston. When the Salt Lake Temple was nearing completion Bishop Winder was given special charge of the work, and at the dedication of that structure he was called to be President Snow's first assistant in charge of the Temple. At the reorganization of the First Presidency, October 17, 1901, he was chosen to be the First Counselor to President Joseph F. Smith.

At the present writing President Winder is eighty-three years of age; yet he is one of the "youngest old men" in the Church. He is a remarkably well preserved man. It is said that "he is a walking encylopædia of general information on Utah affairs, much of which pertains to times long past."

The *Deseret News* speaking of the celebration of the eighty-third anniversary of his birthday last month says: "President Winder, notwithstanding his advanced years, is strong physically and mentally; and there is every indication that he will continue, for years to come, his useful labors in the service of the Master, for the benefit of mankind. In fact, President Winder appears stronger to-day than he was ten years ago. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."



John R. Winder

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 19, 1905.

EDITORIAL

THE LESSON OF THE LIAHONA.

When Lehi and his family left Jerusalem to travel through the wilderness and across the waters to the promised land, the Lord prepared for them an instrument which they called Liahona, "which is, being interpreted, a compass." This instrument, which, we are told was of curious workmanship, was prepared to show unto them the course they should travel in the wilderness. However, its usefulness as a director depended upon the faithfulness of those to whom it was given, for, it is stated, "it did work for them according to their faith in God."

Alma, in speaking to his son, Helaman, regarding these events in the lives of their forefathers, says, referring to the rebellious sons of Lehi: "They were slothful, and forgot to exercise their faith and diligence, and then those marvelous works ceased, and they did not progress in their journey; therefore they tarried in the wilderness, or did not travel a direct course, and were afflicted with hunger and thirst, because of their transgressions. And now my son, I would that ye should understand that these things are not without a shadow; for as our fathers were slothful to give heed to this compass, (now these things were temporal,) they did not prosper; even so it is with things which are spiritual. For behold, it is as easy to give heed to the word of Christ, which will point to you a straight course to eternal bliss, as it was for our fathers to give heed to this compass, which would point unto them a straight course to the promised land. And now I say, is there not a type in this thing? For just as surely as this director did bring our fathers, by following its course to the promised land, shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow, into a far better land of promise." (Alma xxxvii: 41-45.)

The word of God in our day as much as in the days of Lehi and Alma points to a straight course. The wilderness is all around, and the path through it to eternal life and light is straight and narrow. If there is any deviation from it, there is danger of being lost in the pitfalls of the wilderness. The Gospel is the compass. It is safe to follow where it points. It is the only true guide. Alma drew his lesson beautifully when he said if we followed its course it will "carry us beyond this vale of sorrow, into a far better land of promise."

"TO MEN OF LOW ESTATE."

THE Gospel holds out to all men priceless opportunities. To every man who wills it is a ladder reaching from the lowest depths to the greatest heights. When it is presented to a human soul, groveling perchance amid the grime of this world, burdened and oppressed with its evils, if that soul will but take the golden opportunity, shake off its lethargy, and grasp with firm hand the rounds of the ladder, it will emerge slowly but surely out of its degrading environment up to a higher level, and into the pure and clear sunshine of God.

Thousands of Latter-day Saints can testify to this truth. The Gospel found them in poverty, perhaps in ignorance; and many times in a state where opportunity for advancement was completely lacking; but their lives were comparatively pure, and their hearts honest. They wanted something better, they were willing to accept the additional light which came to them, and they had the courage of men and women who dared and did. The light shone in on them, and their own weaknesses and defects were made discernable. Then they had the power to overcome these weaknesses, to repent truly of their sins and to readjust their lives in accordance to the Gospel law that had come to them. It was then that they began to rise, and as they arose, God aided them, and encouraged them, and opportunity opened wider and wider before them, until to-day it can truly be said of the Latter-day Saints, even as it was said of the Former-day Saints, that "God hath chosen the foolish things of the earth to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen. . . ."

Would that the toiling millions, poor, heartsick, and hopeless might know what opportunity has come to them in the Gospel of Jesus Christ as revealed again to the earth in our day! Would they might realize that the Gospel is a power for good which can be applied to their lives now and here, if they will but lay hold of it and put it to practical use!

The world is full of plans for the betterment of the race, many of which are good; but the salvation which is formulated by God for His children is now presented to them, if they will but receive it. It will supply the needs of the race, it will save them temporally and spiritually. It begins its work of betterment the moment a person accepts and abides by the conditions of its laws. It supplies a present need as well as provides for future emergencies. Its work of heavenly salvation begins on earth, and because of this, there is that in it which touches the everyday life, and glorifies the commonplaces of the daily lot and labor of mankind.

"Condescend to men of low estate," said Paul to the Roman Saints, and the advice is good even to-day to the Elders of the Church who are preaching this Gospel of glad tidings. All men need salvation, but the poor especially need a power to help them out of degrading environments and suffering. Twice blessed, then, is the Elder who brings this power to some struggling soul living perhaps in the "slums" of some great city, who eagerly grasps the "rod of iron," and who, clinging to it, works his way to the tree of life. Happy is that soul, and happy is that humble servant of God, who day after day delivers the Word of God to a heedless world, yet once in a while finds an honest heart to welcome him and listen to his message. "And if it so be

that you should labor all your days in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father? And now if your joy will be great with one soul that you have brought unto me into the kingdom of my Father how great will be your joy if you should bring many souls unto me." (Doc. and Cov. xviii: 15-16).

N. A.

Arrivals.—The following missionaries arrived in Liverpool, January 15, 1905, per s.s. *Winifredian*: For Great Britain—Joseph Perry, Perry, Idaho; Orlando J. Bateman, West Jordan; Walter E. Grant, Woods Cross. For Scandinavia—Andrew M. Nelson, Hans Knudsen, Hyrum L. Johnson, Brigham City; Hans H. Hansen, Preston, Idaho; Hiram D. Nielson, Hunter; Jens L. Sorenson, Blackfoot, Idaho; David N. Sorenson, Salt Lake City. For Switzerland and Germany—Joseph H. Spencer, Salt Lake City; Otto Henry Holl, La Grande, Oregon. For the Netherlands—Herman Van Braak, Ogden.

Appointments.—The Elders for the British mission who arrived January 15th, are appointed to labor in the following conferences: Walter E. Grant, Liverpool; Joseph Perry, Nottingham; Orlando J. Bateman, London.

Releases.—Elders Frederick Barker of the Bristol conference, and Lewis E. Lamb of the Sheffield conference are honorably released to return home per s.s. *Winifredian*, January 21, 1905.

Transfers.—Elder William P. Davidson is transferred from Bristol conference to Colorado mission, America. Will sail January 21, 1905. Elder William Preston is transferred from Grimsby to Leeds conference.

NOTES FROM THE MISSION FIELD.

Baptisms in the Netherlands.—One hundred and sixty-nine baptisms were performed in the Netherlands mission during the year 1904, fourteen of which were performed during the month of December last. Twenty-four baptisms were performed by the French speaking Elders, which speaks well for the prospects in that field, as there has been an average of less than four Elders working among the French speaking people of Belgium.

New Meetinghouse in New South Wales.—Advices from Brisbane, New South Wales, Australia, to the *Deseret News*, report the completion by the Elders and Saints there, of a fine assembly room, which was dedicated and thrown open for worship, December 4, 1904. The erection of the meeting house is due largely to the efforts of President James Duckworth, who, with Elders and local Saints, worked hard to accomplish their purpose. The house is built on land owned by the Church, and will be of great service in advancing the work in that section.

Sociable of Rawtenstall Branch.—Elders Bradshaw and Wright send the following from Haslingden:

"A successful and well attended tea and social was given by the Rawtenstall branch on Saturday afternoon and evening, December 24th, 1904. There were nine traveling Elders present, including President Brinton of the conference, and about seventy-five in all, Saints and friends. The hall had been decorated for the occasion, and the tables were spread with the good things of life. Prizes were given to all the smaller Sunday school children, and manuals to the Mutual Improvement association workers. The main feature of the program was an original recitation given by Brother Richard Eatough about the Elders."

"THE FIFTH GOSPEL."

BY ELDER B. H. ROBERTS.

(*Continued from page 20.*)

ONE other thing, which, however, I can only throw in sight, is this. The traditions held by the native American races prove the fact that something like the events described in the Book of Mormon—these cataclysms and the darkness which followed—were vividly remembered by the ancients and are apparent in the traditions of the native Americans. For example, Mr. Bancroft, the great compiler of native traditions and myths, after speaking concerning native traditions about the flood, the creation, the building of the Tower of Babel, the confusion of tongues and the dispersion of mankind, and of a certain revision that took place in the native calendar, says:

"One hundred and sixty years after this regulation or invention of the Toltec calendar, the sun and the moon were eclipsed, the earth shook, and the rocks were rent asunder, and many other things and signs happened. This was in the year Ce Calli, which, the chronology being reduced to our system, proves to be the same date that Christ our Lord suffered"—33 A. D.

Again, speaking of a certain division made in the Quiche kingdom, Bancroft, quoting from the History of Guatemala by the native author, Juarros, says:

"This division was made when three suns were seen, which has caused some to think that it took place on the day of the birth of our Redeemer, a day on which it is commonly believed that such a meteor was seen."

The day when three suns appeared would doubtless figuratively and very clearly express the time when they had two days and one night of continuous light on the continent.

Again, Nadaillac, in his Prehistoric America, after speaking of certain creation and flood traditions, adds:

"Other traditions allude to convulsions of nature, to inundations, profound disturbances, to terrible deluges in the midst of which mountains and volcanoes suddenly rose up."

I now turn to a passage I shall read to you from III Nephi, describing the appearance of Jesus on this land. After these cataclysms had taken place, a company of men, women and children in the land Bountiful, numbering some 2,500 souls, were assembled together near a temple that had escaped destruction, and they were speaking of the great events of the recent past and the

change that was apparent in the whole face of the land. As they were speaking of these signs that had been given of Messiah's birth and death, and conversing concerning Messiah Himself, they heard a voice. What was said they could not at first determine, and whence the voice came they could not tell. It grew, however, more and still more distinct, until at last, they heard the voice say: "Behold My beloved Son, in whom I am well pleased, in whom I have glorified My name: hear ye him."

"And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

"And it came to pass that he stretched forth his hand and spake unto the people saying:

"Behold, I am Jesus, whom the prophets testified shall come into the world;

"And behold I am the light and life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in which I have suffered the will of the Father in all things from the beginning.

"And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should show Himself unto them after His ascension into heaven."

This reverend gentleman complains that III Nephi, or the fifth gospel, adds no new parable to the collection we have in the four gospels. But can any man read this simple yet sublime account of Messiah appearing to the inhabitants of this western world, and then say the fifth gospel adds nothing to the treasury of Christian knowledge? Is there, I ask you, any parable, or any hundred parables, that could be given that would be equal to these grand revelations concerning the Lord Jesus Christ and His mission to this western hemisphere? Complaint is also made that in His subsequent teachings Messiah merely repeated the ideas, and for that matter the words of His sermon on the mount; so wanting in originality, claim those who object to the Book of Mormon, were the authors of the book that they could not trust themselves to give Jesus the opportunity of preaching an original discourse to the inhabitants of this western part of the world. I ask these Christian objectors to consider just this: Suppose the Book of Mormon were not in existence at all; suppose that we begin to reflect on the empires and nations which beyond all question did occupy this land of America in ancient times, and were civilized intelligent people—God's children; suppose that it began to occur to some of our Christian friends that it would have been a grand idea if the Son of God had come and made proclamation of the Gospel to a people who were destined to be for so many centuries separated from the eastern hemisphere, where the Gospel had been planted. Now then, suppose these conditions, and suppose further that Jesus came here, what would be the nature of His mission? What should He first do? What truth

do these Christian critics hold to be the most important truth to mankind? Would it not be the fact that Jesus is the Christ, the Redeemer of the world, the One who is to bring life and immortality to light through the Gospel? Would not that be the most important thing to have declared? I believe all Christians must necessarily say, yes. Well, that is just what happened. The voice of God broke the stillness of this western world, and said to a multitude of people, "This is my beloved Son, in whom I am well pleased: hear ye Him." Then Jesus stands forth and declares Himself and His mission. The most important truth that the Christian mind, at least, can conceive! The fifth gospel starts with that sublime, important truth. Then, after that, what would be the next most important thing? Would it not be to teach man his moral duty? His relationship to God and to the Savior having been fixed by the first revelation, what next? Why, the ethics of the Gospel of Christ, the moral law, which is to take the place of the old law, Christian principles for right living. And so Messiah starts out with the same doctrines that He taught upon the mount. Now, there are not wanting respectable Christian authorities for the assertion that that discourse called the sermon on the mount was not a single discourse, but that into it was crowded for the recollection of the Apostles, all the great ethical truths that Jesus had taught from time to time, and that here they are grouped together and appear as one discourse. Moreover, the Savior declared to the Nephites while He was yet with them that these truths which He had been teaching them were the same as He had taught in Judea. "Behold," said He, in the course of His explanations, "ye have heard the things which I have taught before I ascended unto My Father."

But in answer to these complaints that the Book of Mormon adds nothing new to the treasury of our Christian knowledge, I want to show you, though I shall have to do it briefly, that the Book of Mormon version of these ethical doctrines of Jesus Christ does throw some additional light upon this sermon on the mount.

Right here I must complain just a little of the gentleman, notwithstanding I believe he intended to be fair. Speaking of this version of the sermon on the mount in the Book of Mormon, I think he sneeringly asserts that there is "one new beatitude added," and that is, the first verse in the Savior's discourse to the Nephites opens with this statement—which was given to the multitude after He had chosen twelve special disciples to be teachers of His Gospel:

"Blessed are ye if ye shall give heed unto the words of the twelve whom I have chosen from among you to minister unto you and to be your servants."

The gentleman says that is a new beatitude. Well, is there any proper complaint to be made against that? Suppose Jesus had said to a multitude in Judea, when He presented the Twelve Apostles before them, since He was going to bestow upon them not only divine authority to act in His name, but was going to accompany them always by the presence of His Spirit—would it have been out of place or an improper "beatitude" if he had said to the multitude. "Blessed are ye if ye shall hearken unto the words that these Twelve shall say unto you?" It is scarcely becoming in a Christian minister to make light of God's request of a multitude that they shall have respect

unto the teachings of His servants, and tells them that they shall be blessed if they hearken unto them.

But to continue. The first beatitude as given in Matthew is as follows:

"Blessed are the poor in spirit; for theirs is the kingdom of Heaven."

A very beautiful, terse expression, and no doubt true; but in III Nephi it stands thus:

"Blessed are the poor in Spirit who come unto me; for theirs is the kingdom of heaven."

It is not enough for men to be poor in spirit. Not on that hinges salvation. A man can be poor in spirit and still fail of salvation. But "Blessed are the poor in spirit who come unto me; for theirs is the kingdom of heaven."

I think that throws a little light upon the sermon on the mount that is worthy the consideration of this Christian clergyman.

Another expression is:

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Filled with what? Well, the Book of Mormon version of it is:

"Blessed are those who do hunger and thirst after righteousness; for they shall be filled with the Holy Ghost."

That is more definite, is it not?

[TO BE CONTINUED]

CURRENT COMMENT.

A Literary Curiosity.

THE so-called "Jefferson Bible" is now a public document. The old book prepared by Thomas Jefferson, once president of the United States, consisting of a large number of verses of the Scriptures cut out and pasted in the blank book, was falling to pieces, and on the way to complete loss. After some difficulty, a bill was passed by Congress providing that a reproduction of the original should be made. This has been accomplished by photographic plates, and the "Bible" is now a public document of Congress. There are four columns—one in Greek, another in Latin, another in French and the fourth in English. It is a literary curiosity.

An Interesting Race.

THE Hamburg-American liner *Graf Waldersee* and the North German Lloyd liner *Cassel* arrived at New York together the other day, after a most remarkable race across the Atlantic. During the whole of the voyage, which lasted ten days, the vessels were never more than five miles apart. The race began when the ships sighted each other in the English Channel. During the voyage each steamer took the lead four times. Captain Kreck, of the *Graf Waldersee*, in an interview, said it was absolutely unprecedented for two liners to pass and repass each other four times, and always be within signalling distance, for a period of ten days.

Noah's Ark Rebuilt.

A DANISH engineer, M. Vogt by name, has built an exact model of Noah's Ark, taking as his plan the Biblical descriptions. It is of 200 tons burthen,

and its dimensions are one-tenth the size of the real Noah's ark, as described in the Book of Genesis.

Hebrew scholars furnished the builder with a special translation of passages out of the Hebrew Scriptures relating to the ark, and he also had the help of an ancient representation of the ark on a coin dated 300 B.C.

The ark, which is now at Copenhagen, is quite a masterpiece of shipbuilding, and has already proved itself to be entirely seaworthy. It has been tried on the Sound, and carried as passengers its designer, several engineers, and journalists. The trial was a complete success, and the ark is described as having behaved splendidly, moving lightly and quickly through the waves as though worked by a propeller. In spite of her rudimentary design, experts have declared that the strange vessel is the steadiest craft afloat.

The Value of the Olive.

DR. ALEX. ROBERTSON, of Venice, has been lecturing in this country. In one of his London lectures he spoke of the olive as follows:

"Few evergreen trees bear fruit, the olive being one of the exceptions, and the most remarkable one. Its average crop is greater than that of any other tree, and it will flourish on the poorest soil. Its quality is actually bettered by the struggle for life, wringing oil out of the flinty rock, and better oil for the hard fight. The olive never becomes unfruitful. It will never stop bearing. Many olive trees are bearing richly after living 500, 600 or 700 years.

"Every part of the olive is useful; its berries are wholesome, and are used as a staple food in the East, not as a mere relish, after the English fashion. Olive oil is the only oil spoken of in the Bible, and it is also spoken of in connection with hallowed purposes. Its culinary properties are unrivalled. The beautiful, hard olive wood is of the utmost utility. The roots and leaves are useful also. The leaves by their shade promote the growth of other plants, which cannot be said of any other tree.

"Ruskin said that the olive leaf was for beauty without rival, and the blossom, though minute, is equally lovely. Nothing can be more exquisite than the shimmer of the myriads of leaves in an olive plantation changing in hues with the color of the sky."

Christians Fight at Christ's Birthplace.

ACCORDING to a dispatch in the newspapers, a dispute resulting in bloodshed arose at Bethlehem, during the holidays, between the Latin and the Greek clergy while the latter were celebrating Christmas (Greek date), at a midnight mass, at which the Greek Patriarch was officiating. The Latins were apparently the aggressors.

As the Greeks were coming out by the northern entrance to the grotto of the Nativity, the Franciscans barred the way, and a collision ensued. A Franciscan was seriously injured, and the Patriarch's janissary was slightly hurt.

The affair threatened to become so serious that the governor was summoned.

The dispute appears to have arisen from jealousy on the part of the Latins, owing to the fact that, notwithstanding their exclusive ownership of the eastern entrance to the grotto, the Greeks were allowed to pass through the northern entrance.

The *Liverpool Post* and *Mercury* commenting on the occurrence, says:

"The disturbances reported from Bethlehem are quite in harmony with the traditional behavior of the rival sects who infest the holy places of Palestine. Latins, Greek, and Armenians are always squabbling over their several rights, and are only kept from bloodshed by the presence of the armed and impassive Turk, who plays the role of the indifferent Gallio in their midst. Colonel Henry Knollys, who in *Blackwood's Magazine* gives a vivacious account of his visit to the sacred sites, mentions that in the Grotto Chapel at Bethlehem he asked a Roman Catholic priest: 'What is the meaning of yonder boarded compartment?' The reply was: 'My night watch-box. You see those Greek priests are such blackguards, that if I do not keep a sharp lookout, they creep up and blow out our shrine lamps.' It is scarcely necessary to add that the Greeks make similar allegations against the Latin priests. In these circumstances one can understand the grim answer of the Turkish sentry who, when questioned as to his duties, said that he was there 'to keep the Christians from killing each other.'"

DAWN'S RECOMPENSE.

He begged me for the little toys at night,
That I had taken lest he play too long;
The little broken toys—his sole delight.
I held him close in wiser arms and strong;
And sang with trembling voice the even-song.

Reluctantly the drowsy lids dropped low,
The while he pleaded for the boon denied.
Then when he slept, too dream-content to know,
I mended them and laid them by his side;
That he might find them in the early light,
And wake the gladder for the ransomed sight.

So, Lord, like children, at the even fall
We weep for broken playthings, loath to part.
While Thou, unmoved because Thou knowest all,
Dost fold us from the treasures of our heart.
And we shall find them at the morning-tide,
Awaiting us, unbroke and beautified.

MARGARET HOUSTON.

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EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 10 HOLLY ROAD,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.